



THOMAS BECON.



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*W. Herbert.*

1790.

# A conforta-

ble Epistle / too Goddes faych,  
full people in Englaunde, wherein is decla-  
red the cause of takynge awaie the true  
Christen religion from them / shewe  
it maye be recouered and obtay-  
ned agayne, newly made  
by Thomas Becon.

(c) Q2b (c)

Abacuk. 2.

Thoughe the Lorde tarye / yet  
wayte thou for hym / for he will bus-  
doubtedly come, yea, and that  
oute of hande. (x)

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M. D. LIII.

Cranmer, applied Canterbury w<sup>t</sup> store of ex-  
Learned Preachers, Turner, the two Ridley, B<sup>r</sup>  
Beeley, & John Joseph. Stryper dñe of Ex-  
c<sup>r</sup> p. 1



# The Epistle.

## I The fyrt Chapter.

**G**e the faychfull Chri-  
stians, wheresouer they be  
dispersed thowwoute the re-  
alme of Englannde, Thomas  
Becon wisheth grace, mercy  
and peace from God the father / with per-  
fect knowlege of hys dearly beloued sonne  
Iesu Christ our Lord / and alone sauour  
thoww the halowinge of the holy Ghoste /  
vnto the true and vnsayned obedience off  
Gods moste blessed will / with an earnest  
sayth in the merciful promises of God / and  
assured hope of obtayninge thesame, vnto  
everlastinge lyfe. A M E P.

**T**greatly reioyceþ me (mosie deare  
brethren) to heare of thys youre con-  
stancye and stedfastnes in beleuynge &  
confessing the glorioius Gospell of our sa-  
uiour Iesus Christe (whiche as the apostle Rom.1.  
sayth, is the power of God to sauie so many  
as beleue) namely in these perillous and  
troulesome dayes / wherin we se so many  
sterte backe and runne awaye from the co-  
fession of Gods trueth (whiche whan the  
A g. weather

weather was calme / they semed constantly  
to profess) and folowe the fonde fantasyes  
of menne / that speake not Gods worde / but  
theyz owne drowsy dreames and idle imagi-  
nacions broughte into the churche of Christ  
by subtle iathan and hys marked marchau-  
te / vnto the great disturbance of the Christen  
common wealth / so that if it were pos-  
sible / the very electe and chosen people off

Mat. 24. God / thow theyz iugling might be sedu-  
ced and led from the waye of truthe / As ye  
haue godly begorne / so manfully go forthe  
vnto the ende / that ye maye receaue a full  
ioye and a perfect reward of the Lord your  
God in that daye / whan he gloriouly shal  
apeare and rendre to euery one accordinge  
to hys dedes / that is to saye / praysse / hono<sup>r</sup> /  
and immortalite to them / which continew  
in good doyng and seke eternall lyfe / But  
vnto them that are rebellious and disobey  
the truthe and folowe iniquitie / shal come  
indignacio<sup>n</sup> / and wrath / tribulacion and an-  
guishe / But be it knownen vnto you deare  
brethren / that this thing that hath hap-  
ped vnto vs in thy realme of Englan<sup>d</sup>e /

Roma. 2. I meane the takyng awaie of Gods true  
religion / and the thrusting in of pa<sup>re</sup>trye in  
the steade therof / vnto the greate & vnspes-  
kable sorowe of all true Christen hartes /  
ought not to seeme vnto you newe straunge  
and

and vnloked for/ but rather suchē a thynge  
as hath hyther to many lymes bene decla-  
red vnto you by the preachers/ and ye your  
selfs godly cōsydering the corrupt maners  
and unluckye chaunces of thys realme/ did  
ryghte well the same aforesēe and greatlye  
lament. For divers signes had we longe be-  
fore besydes the godly admonicions of the  
faychfull preachers/ whiche playnly declas-  
red vnto vs an vter subuersyon of the  
true Chisten religiō to be at hande/ except  
it were preuented by hastye and hartye re-  
pentance. What shall I speake of that  
godly and mighty prince Edward/ duke of  
**Somerset**/ whiche in the tyme of his Pro-  
tectorship dyd so banyshe Idolatrie out of  
this our realme/ and bring in agayn Gods  
true religiō/ that it was wōder so weyghis  
a malter to be brought to passe in so ihouette  
a tyme? Was not the vngentle handlyng of  
hym/ and the vrighteous thrusinge hym  
out of office/ and afterward the cruel mur-  
thering of hym/ a man/ yea/ a myrrour off  
true innocencye and Chisten pacience/ an  
evident token of Gods anger agaynsie vs?  
The sudden takyng aware of those mosie  
goodly & verteous yonge Impes/ the duke  
of Suffolke and hys brother/ by the swea-  
ting spckenesse/ was it not also a manifest  
token of Gods heauy displeasure towarde

The duke  
of Somerset

The duke  
of Suffolke  
and his bro-  
ther.

Mat. 24.

weather was calm / they seemed constantly to profess) and folowe the fonde fantasyes of menne that speake not Gods worde, but theyz owne drowsy dreames and idle imaginations brought into the churche of Christ by subtle satan and hys marked marchante, vnto the great disturbance of the Christen common wealth so that if it were possible / the very electe and chosen people off God / thow theyz iugling might be seduced and led from the waye of truthe. As ye haue godly begorne, so manfully go forthe vnto the ende, that ye maye receaue a full ioye and a perfect reward of the Lord your God in that daye / whan he gloriously shall apeare and rendre to euer y one accordinge to hys dedes / that is to saye / prayse / hono[re] / and immortalite to them / which continew in good doyng and seke eternall lyfe. But vnto them that are rebellious and disobey the truthe and folowe iniquitie / shal come indignacio[n] / and wrath / tribulacion and anguishe. But be it knownen vnto you deare brethren / that this thing that hath hapened vnto vs in thys realme of Englannde / I meane the takynge awaye of Gods true religion / and the thrusting in of pa[er]t[i]c[u]larely in the steade therof / vnto the greate & vnspesable sorrowe of all true Christen hartes / ought not to seeme vnto you newe straunge

Roma. 2.

and

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Somerset/ whiche in the tyme of his p̄<sup>re</sup>  
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this our realme, and bring in agayn Gods  
true religiō/ that it was wōder so weyghty  
a māster to be brought to passe in so wōrie  
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hym/ and the vrighteous thrusinge hym  
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token of Gods heauy displeasure towarde

The duke  
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of Suffolke  
and his bro-  
ther.

M. Paulus  
Fagius.  
D. Martine  
Bucer.

Rynge Eds  
vvarde the  
sixte.

Grosse gos-  
pelers.

vs. The death of those two most worthy &  
godly learned men I speake of M. Paulus  
Fagius, & of D. Martine Bucer, was  
it not a sure Prognostication, some grete  
misshappe, concerning Christen religion to  
be at hader? But as I may passe ouer many  
other, & at the lasse come vnto that whiche  
is mosste lamentable, and can never be re-  
membrzd of any true English harte, with-  
out large teares, I meane the death of oure  
most godly Prince and Christen kyng Ed-  
warde the VI. that true Josias, that ear-  
nest destroyer of false religion, that feruent  
setter vp of Gods true honoz, that mooste  
bounteous Patronne of the godly learned,  
that mosste worthy mayntayner of good let-  
ters and vertue, and that perfecte & liuelye  
myrror of true nobilitie and syncere god-  
lines: was not the takyng away of hi (alace  
for sczow) a sure signe and an evident tokē  
that some great euel haged ouer this realm  
of England? Who considering these thyng-  
ges (as I may speake nothing of the wicked-  
nes of those me, which made the wozde of  
God a cloke of their naughtines, of their  
insatiable couetousnes, of their intoller-  
able pryde, of their voluptuous & wanton ly-  
ning, &c.) perceaued not a shewzacke of the  
Christen religion too be at hande, as it is  
(alace for pytie) come to passe at thys daye?

All good

All'good men feared the decaye of Goddes  
true honoure in thys realme, that we fea-  
red, that hathe chaunced, howe coulde it o-  
therwise come to passe? Gods blessing was  
offered vnto vs, but we thorow our wicked  
and vnthatkefull lyfe refused it. Shal not  
therfore blessing be taken away, & cursinge  
come in the place therof: as it is witten/he  
wolde not haue the blessing/it shal therfore  
be farre from hym.

Psal. 109.

¶ The. ii. Chapter.

If the kingdom of God be proffered vnto  
vs, and we set not by it/are we not woz-  
thy to loose it? What realme synce the  
Apostles tyme was ever so abundantly re-  
plenished with the knowldege of Christes  
Gospel yea, & that in so few years/ as this  
realme of England was? But alace howe  
was it regarded: Who repeted: who know-  
ledged hys synne from the very hart: Who  
called on the name of God in spirite and  
truther: Who framed hys lyfe, accordyng  
to hys knowledge: It is therfore come too  
passe/as our Sauiour Chрист longe before  
threatened/ the kyngdō of God shalbe take  
frō you & shalbe geue to a natiō that  
geth forth the frutes thereof. God planted  
this realme of Englād/a pleasant & goodly  
vineyarde, dressyng and trymmyng it after Esa. 5.  
the besse maner / lokyng contynuallye

Englande  
blessed.  
1ometime

Math. 21.

A iiiij. to haue

Gen. 7.  
2. Pet. 2.

Gen. 19.  
2. Pet. 2.

Exod. 17

4. Re. 15  
Matt. 21.  
Marc. 12.  
Luc. 20.

to haue some worthy frut therof, but woulde  
in the stead of naturall grapes / it broughte  
for the wyldे beryes, vñwholsome and vnpur-  
naturall / was it not worthye so to be layde  
waysse to be troden vnder foote / and to be  
deuoured of wyldē beastes? Were not the  
people of the olde worlde worthye too to be  
ouerwhelmed with waters, which beyng  
of righteousnesse so ofte afore admonis-  
hed / woulde not repent, and make prouisiō  
for the auoyding of that plague? Were not  
the filthy Sodomites worthye to be consu-  
med with fyre and hymstone from heauen,  
which being afoore tolde of their destrucciō  
woulde not cease thowere their abhomina-  
ble liuyng to prouoke the heauy wrath &  
fearse vengeance of God agaynst them?  
Were not the Israelites worthye to be pla-  
gued euē vnto the death, whan they despi-  
syng, lothyng & abhorring Manna, which  
came downe from heauen, lusted after the  
vile flesh of the earth? Were not the Jewes  
worthye to be ledde awaie miserable capti-  
ues & wretched prisoners, to serue straunge  
princes in farreyne countreyes, which wold  
not serue their Lord God in theyr owne coun-  
trye, a lande that floweth with mylke and  
hony? Was it not conuenient, that the peo-  
ple of Iuda shoulde be oppressed, yea de-  
stroyed bothe they and their cydes of theyr  
enemys?

enemyes the Romaynes/ which refused Je  
sus Christ their true liege and soueraygne  
Lord to reygne ouer them / & most cruelly  
put hym to death? Were they not worthy Mat. 26.  
to be seduced by a sorte of fals rabines / as  
they are at this daye / whiche wolde neuer  
geue eare too the true Propheteis of God/  
but miserably kylled them? Alas it not also Acto. 7.  
meke, that they lyke vagabundes woulde  
wander thowtowoute the woorlde withoute  
prieschode / kyngedome or common weale,  
that wolde neuer truly serue hym / which  
before all other nacions dyd chose them too  
be hys peculiare people / geuing them a labe  
that shewed wyth the abondance of all thin  
ges? Are they not worthy to walke in da  
kenes / which willingly despise the light? to  
taste soure thinges / whiche abhorre the  
sweter? to wander out of the waye / whiche  
refuse the playne pathe? Euen so is it come  
to passe, lykewise with vs at this day. We  
abhorred the light of Goddes woerde ther  
fore are we now iustly ouerwhelmed with  
the darenes of mens tryffeling tradicions  
and venelike deccrees. We lightly eschewed  
the godly prayers and thankes geuinges in  
pure Englyssh tongue, wherby we myghte  
haue bene greatly edified: therfore are we  
now fedde with Latyn seruice / whiche we  
know not whether it be blessing or cursing.

A v. Lerteyn

Plagues for  
loving the  
countrey  
of Goddes  
wordes.

Latin seru

**Certeyn are we**, that it is altogether with  
**Cor. 14** out edifyng, & clean contrary to the comande-  
ment of God, & the doctrine of the holy Apo-  
stle, which wolde nothig to be spokē in the  
cōgregaciō/but in such a tōge, as al the peo-  
ple vnderſtād/that al maybe edified. We set  
nought by the ministraciō of the holy & bles-  
sed cōmuniō/therfoze this plague is wō/the  
ly come vpō vs, that in the stead of the Lord  
des supper we haue mosre wicked & abomi-  
nable masses set vp, inuēted by the deuel, bzo-  
ught in by Antichrist, practised by his shorne  
shauelges, maintained by such as haue re-  
ceaved the beastes marke / full of supersti-  
cion/Idolatrie/blasphemie/spiritual who-  
dome/and of all that displeaseth God, & is  
horrible in the iudgement and sighte of all  
good men. We regarded not the godly lear-  
ned and fotherly Bisshops, nor the faylh-  
full & verkeous ministers of Gods wozde,  
whiche sedde vs with the pure wheate off  
Chr̄istes gospel, and taught vs the holy or-  
dinaunces of God/Eternallace, faylh, loue,  
invocation of the name of God/mortifica-  
cion of the olde man/bzotherly charitie/pa-  
ciece/lōg suffering/obediece, ioy in the holy  
Ghost/the true & Chr̄isten godly wozkes / &  
such other frutes of the spirite, wherby we  
might learne to serue the Lord our God in  
holynes & rightheousnes all the daies of our  
lyfe: therfoze al those mē of God, being put

**Masse.**

**Luc. I.**

to silence, some out of office / some in exiles  
some in prison abyding the good pleasur of  
God / & even as shepe apoynted to be slayne: Psal. 44.  
we are cōvelled dayly to heare suche Anti-Rom. 3.  
christia trōpetblowers / such cāckred cōmo-  
rautes / such Laymlyke caterpyllers / suche  
idle Idols / such loytering lordennes / suche  
lecherous lubbers / & such deuelish destroiers  
of Ch̄ristē mēs soules / as the eares of a good  
Christian abhorre for too heare / the eyes  
to beholde / the fete to go unto. O miserye  
passing all miseries / that flocke whiche the  
hye bishop Ch̄rist purchased with his most  
precious bloud to be scattered / retorne / &  
denoured of those cruel lyōs & rauenig wol-  
fes / who lamēteth not / those people / whom  
God hath chosen for his inheritaunce / to be  
seduced & led out of the way by suche mini-  
stres of satān / as clothe the selfs outwardly  
with shepes apparel / & inwardly are rauine. Math. 7.  
nig wolfs / ful of hipocrisy / rauyn / deceate Math. 23  
& of al fylthines / whose hart distilleth not  
droppes of bloude to consider: O to muche  
lamentable case. The. iii. Chapter.

Acto. 20

Math. 7.

Math. 23

The doctri-  
ne of the pa-  
pistes.

**F**or what other thing do the lyēg & blo-  
dy papistes teache at this day / thā the  
very lyes / dreames and fantaſyes of  
Antichrist the bishop of Rome and his ac-  
herentes: as ſetting vp of aultars / taberna-  
cles / Images / and roode loftes / hanging vp  
of the

of the pyre setting vp of candles before I doles and Nawmettes, halowynge of bread, salte/water/palmes/fyre/as.hes/oyle/crisme/rynge,candles.&c. Ladys psalters/s. Katerines knottes, intercessions and metates of saintes. Purgatorye, prayenge for the dead, trentalles, diriges, commendacions, masses of Requie, masses of Scala celi/masses of Recordare/masses of Si iniuitates/masses for all diseases, masses for all thinges good or badde, auricular confession/creyng to the crosse with candtes, egges/money,&c. Justification of robes, fre will/popyl failinge/prayers without understanding/sayth without knowledge, devocion without thespete/Satisfactorij masses, propiciatory sacrifices/done by Sodomiticall priestes/transubstantiation/abolation of the Sacramentall breade, the reall/corporeall/substanciall/carnall/naturall and sensible presence of Christe in the Sacrament, so that we breake hym on pieces with oure handes/teare hym with our teeth, and swallowe hym into the maw, and so digeste hym, and sende hym. I can not tell whither with an whole sea of lyke erroris and herespys, whiche the pylde, peuyt/pairling papistes teache without the authenticie of Gods woerde/ even of theyr owne bwayne and fantasye, unto the great dishonour

dishonour of God, and the vster damna-  
tion of their soules, whiche heart beleue &  
folowte the doctrine of those Antichristes.  
And whence commeth it to passe, that we  
which before were blessed of God, with so  
many heauenly benefites, are nowre mosie  
miserably compassed about with all kynde  
of euilles, and become the very bondesla-  
ues of these Antichristes and spiritual shas-  
macles shauelynges, as men wholy estrau-  
ged from God, and vterly banished frome  
the Christen common weale of the true Is-  
raelites. Verely oure ingratitude our vn-  
thankfullnes, oure vnyndnes, yea, oure  
churlyshenes towarde God and hys holye  
worde hath caused all these miseries, wox-  
thely to fall vpon vs. We were weary of  
the heauenly Manna, and had a pleasure  
to returne vnto Egipt, where we myghte  
syt among the greasy flesh pottes, eatynge  
beffe and brewes knucle depe, and haue our  
deynyte fyshes, our melons, our cucubers,  
oure dyvons, oure garleke, oure lekes, &c.  
therfore accodinge to the fylbye lustes of  
oure wicked hartes hath God dealte with  
vs, & sent vs agayn into the popishe Egipte,  
to feare vpon the pestilente leauen of the pa-  
pisticall Phariseis, euen the beggarly cere-  
monies, trifeling tradicions and dyzyng de-  
crees of men, in steade of Gods holy worde

The earth  
of eatinge  
avvaye the  
true religiō  
from vs.

vnto

Unto the horrible and dredful damnaciō of  
our soules, as he sayth by the Psalmogra-  
phe: My people wold not hear my voyce / &  
Israel wolde not obey me, therefore gaue  
I them vp unto their owne harkes luste, &  
let the folow their own imaginatiōs. Here  
unto agreeeth the sayinge of s. Paule: Be-  
cause they receaued not the loue of the tru-  
the / that they might be sauēd therfoze wyll  
God send the a strōg illusid to beleue lyes.  
Is not this the sayng of our sauior Christ:  
this is condēnacion that light is come into  
the worlde / & me haue loued darkenes moxe  
thā light / for their wōkes were euell. The  
thing therfoze that brought this cōdēnaciō  
this darkenes / this blyndnes vpō vs / is the  
hatting of the light of Gods worlde / our vn-  
thankefulnes for the benefites of Christes  
Gospel / & our sinfull yfe replenished with  
all kynd of wickednes. These thinges / these  
thinges made God to withdraw the moste  
pleasant & cōfortable light of his louing cō-  
tenaunce frō vs / & to suffer the prince of dar-  
kenes to shadow vs with his winges of hel-  
lich ignorauncy & deuelish blidnes vnto our  
great discōfort & cōtinual sorow. God haue  
mercy on vs / & blesse vs, & shew vs the lighē  
of his cōtenaunce / & be merciful vnto vs / that  
we may know his way vpō the earth / & his  
sauing health amōg all nations. Amen.

Psal. 81.

2. thes. 2.

Ioan. 3.

Psal. 67.

¶ The

The.iiij. Chapter.

**B**ut what is now to be done: shall we  
caste away all hope? Shal we yelde  
our self to the p[er]ce of darkness? Shal  
we suffer our selfs cōtinually to be wrap-

Hovve the  
Christien res-  
ligion maye  
be recover-  
ed.

ped & couered in with the dredefull cloudes  
of popysh blyndenes: God forbid. Yea, ra-  
ther let vs with a lusty courage & bold spi-  
rite hante out & seke soime meanes, wherby  
we may be dispatched of this moste misera-  
ble plague, wherewith we are at this p[re]-  
sent iustly stryken for our vntakefulnes &  
wicked lyfe, & so recover the fauor of God/  
that we may once agayn walke in the hea-  
uely light of his moste glorioius cōtenaunce.

**S**ynne/as we hearde afore / drawe awaie sinnes,

frō vs the benefite of Goddes moste blessed  
worde, & of hys true religiō/as the prophet  
sayth: Your wickedneses haue made a wal  
betwen you & your God, & your sines hyde  
his face frō you. Now must we therfor seke  
how to apease the wrathe of God kyndled  
against vs. Verely the meane, how to make

God merciful unto vs/ is frōhensforth to  
auoide that/which was the cause of Gods  
displeasur against vs/ & of the taking away of  
his blessed worde frō vs/ I meane syn. Syn  
must be take awai frō amdg vs/or else we  
neuer be recōciled unto God/noz obtai his  
faavour/so far is it of/that we shall recover  
the heauely benefite of his glorioius gospel.

Esa. 59.

Remedies  
against the  
wrathe of  
God.

For the Lo;de our God is such a God/ as  
Psalm. 5. abhorreth wickednes . The euell can not  
dwell by hym , nor the vngrighteous abyde  
in hys sight. Spynne therfore which drove  
God out of oure hoste , and with hym the  
light of hys blessed worde , muste be weded  
out bothe of oure harte and lyfe / that we  
I.Cor. 6. maye be pure before the Lo;de oure God/ &  
gloze syne in spirite and bodye. So shall  
we be made mete temples for his godly ma-  
iesie to dwel in / whom yf we once receyue  
into oure hartes / with hym we maye be  
sure to enioye all good thynges . Nowe to  
put awaie synne / the fyste remedye is ear-  
Repetabee. uish and unfayned repentaunce . Let vs all  
euene from the very hart be inwardly sorry  
for oure vngodlynes and disobedience a-  
gaynst Gods moste blessed will . Let vs eue  
Matt. 26. with teares / as Peter and Magdalene dyd  
Luc. 7. lament and bewayle oure wretchednesse ,  
beynge moste hartely sorry / that we ever of-  
fended so louyng a father / and so mercifull  
a Lorde . For this unfayned repentaunce &  
harty bewayling of our synnes / is an accep-  
Psal. 51. table sacrifice unto God / as David sayth : A  
sacrifice unto God is a troubled spirite / a  
broken and humble hart God will not des-  
pyse . Yea / God him selfe sayth by the Pro-  
phet : Unto whome shall I loke / but unto  
hyu man that is lowe brought / and of a broken  
spirite .

spirite and standeth in awe of my wordes:  
this way of obtayning Gods fauor taught Esa. 55.  
Moses and all the Prophetes / Ihon Bap. Iere. 3.  
tiste / Christ and al his disciples / as the holy Eze. 18.  
scriptures testifie. For without repentaunce Math. 3  
nothing is to be had of God but wrath / dis Mar. 1.  
pleasure and euerlasting damnatio / as our  
sauour Christ sayth: Except ye repent / all  
sorte of you shall perlysh. But where true Luc. 13.  
repentaunce cometh / & an earnest hate off  
synne / with a feruent studye of innocency &  
amendment of lyfe / there lyghe the grace /  
mercy / fauour and good wil of God / bent  
out for the penitent synner / as God hym  
self sayth by the Prophet: If the vngodlye Ezecl. 18.  
turne awaye frome all hys synnes that he  
hath done / and shall kepe all my statutes / &  
do iudgement and rightheousnes / he shal su-  
rely lyue and not dye. All hys offences shal  
nomore be layde before hym / but in hys  
rightheousnes that he hath done / shal he lyue  
for I haue no pleasure in the deathe of a  
synner sayth the Lord God / but rather that  
he turne from hys wicked wayes and lyue.  
Agayn / assuredly as I lyue / sayth the Lord  
God / I haue no delighte in the deathe of a  
synner / but rather that he shoulde turne fro  
hys waies and lyue. Turne ye / turne ye fro  
your euell wayes / and why will ye dye  
ye house of Israel: Divers examples haue

W

we hereof

Ezech. 33

Examples we hereof in the holy scripture as the chyl  
of repētāce. dren of Isracl, the Minuites, David, Abra-  
mases, Peter, Magdalene / the these, and  
suche other, which after they repēted, foud  
fauoure at the mercifull hande of God. As  
we haue folowed them in syuning & doyng  
ewel, so let vs folow them in repenting and  
doyng wel. Than maye we be sute to fynde  
lyke fauour with them. For it is written:  
the Lorde is at hande for them/ that are off  
a troubled hart, and the broken in spirite  
will he heale and saue.

Psal. 34

¶ The. v. Chapter.

Faythe.

Repētāce  
and faithe  
muste go to-  
gether.

Mar. i.

Secondly to this hartly repētaunce muste  
a true and Lchristen faythe be annexed,  
whiche apprehendeth and layeth hande  
on the mercifull promises of God frelye  
setforth to all faythefull penitent synners  
in Christes dere harte blounde. For without  
this fayth and perfect perswasion of Gods  
fauour toward vs/ Repētaunce is vayne, as  
the histories of Laym/ Esau/ Saul/ Achab/  
Judas, and of suche other do manifestly des-  
clare. In consideracion wher eof our Sa-  
uioure Christ/ whan he beganne to preach,  
sayde not onely to his hearers/ Repente,  
but he added/ And beleue the Gospell, tea-  
chynge that true repētaunce muste be ioys-  
ned with Lchristen fayth/ oþ els it profiteth  
no thyng.

nothing. An example hereof besydes many  
other haue we in the history of the syfull  
woman in the Gospel of saint Luke which Luce. 7.  
dyd not onely repent earnestly, as her bitter  
teares, sorowefull sobbynges and depe sy-  
ghynges do playnely declare, but she also  
faythfully beleued, beyng constantly per-  
swaded, that she althoughe a mosse wicked  
symme shoulde obtayne remission of all her  
synnes at God the fathers hande for Ie-  
sus Christes sake hys derely beloued sonne/  
whose fete at that present he ceased not too  
kyss, whose fete she wathed with her teas-  
res, wyped with her hayre, and annoyneted  
with moste precious pleasaunte oyle. Our  
Sauoure Chрист / therfore beholding her  
true repentaunce coniyned wyth undoub-  
ted faythe, sayde not onely to her Thy syn-  
nes are forgyuen the , but he added, Thy  
faythe hathe saued the , departe wyth  
peace, that is too saye / with a quiet free/  
ioyefull and merrye conscience . Let vs  
brynge for the thys faythefull repentaunce  
and repentaunte faythe / and wyth all yus-  
militie poure oure oure synnes before the  
gracious thzoone of Goddes Maiestre /  
and hartelye craue remyssyon and for-  
gyuenes off all oure synes / in the pre-  
cious bloude off oure Sauoure Ihesu  
Christ, and without all doublse God wil be

Note.

W h. fauoura.

fauourable vnto vs/ haue ptye on vs/ and  
lighten hys cherful countenaunce once a.  
gayne vpon vs/ that we on the earthe maye  
knowe hys wayes and hys sauinge healthe  
among all nations. for the Lord oure God  
is full of compassion and mercy/ long suffe-  
ring/ and of great goodnes. He will not al-

Psal. 103. waye be chyding/ neither kepereth he his ans-  
ger for euer. He wil not deale with vs after  
oure synnes, nor reward vs/ accordaninge too  
our wickednes. for loke how hye the heauie  
is in comparison of the earth, so great is hys  
mercye also toward them that feare hym.  
Loke howe wyde also the Easte is from the  
West, so farre will he set our synnes from  
vs. Yea lyke as a father pitith hys owne  
chyldren/ euuen so will the Lord be mercifull  
vnto them that feare hym. All oure synnes  
will he cast behynde his backe/ into the bot-  
tome of the sea wil he throw them/ & never  
remember them more/ yea/ yf oure synnes/  
as the Prophet sayth/ be as redde as star-  
let/ yet shall they be made whyther then  
snowe. And yf they were lyke purple/ yet  
shal they be lyke whyte wolle/ yf we vnsai-  
nedly repente, turne vnto the Lord oure  
God/ beleue hys promises/ and cravene mer-  
cye of hym for Chistes sake.

Esa. 38.

Miche. 7

Esa. 1.

The. vi. Chapter.

Thysdly.

**T**hydly, earnest diligence must be ge- Good wvor  
uen, that according to this true repe- kcs.  
taunce and unsayned sayth we bring  
forth good wozkes. for the nature of harty  
repentaunce and of Christen saythe is not  
to be idle but mightely to worke to chauge  
the penitente creature / and to transforme  
hym into a newe man , that he maye serue  
the Lorde hys God in holynes & righteous-  
nes all the dayes of his lyfe. If there be not  
an alteraciō of lyfe if the olde man be not Ephe. 4.  
put of with all hys wozkes , and the newe  
man put on which is made according vnto  
God thowzow righteousnes if those met̄zes Roma. 6.  
which afoze were seruauntes to vntelnes  
and vrighteousnes / do not nowe become  
seruauntes to clēnes / righteousnes & holy-  
nes / withoute all doubtē we haue neyther  
true repentaunce nor unsayned sayth whose  
nature and propertie is to bring forth newe  
spirituall and godlye frutes / as the Apostle  
sayth: If any man be in Christ he is a new  
creature. Agayne they that are of Christ  
haue crucifyed the flesh with the affectes &  
lustes therof. Therefore the holy preacher  
Ihon Baptiste that priestes sonne dyd not Math. 3.  
onely exhorte his hearers vnto repentaunce  
but also vnto amendemente of lyfe / & vnto  
the bringing forth of such frutes/ as become  
true and saythfull repentaunce . Wrynge  
W ij. forthe

Math. 3 for the frutes / saythe he / worthye of repentaunce / &c. for nowe is the are layde at the roote of the trees. Every tree therfore that bringeth not for the good frute / is hewē up and caste into the fyre. And oure Sauiour

Math. 7 Christe sayeth: Not euery one that sayethe vnto me, Lorde / Lorde / shall enter into the kyngdome of heauen, but he that dothe the will of my father, whiche is in heauen.

Ioan. 15. Agayne / ye are my freudes / if ye do those thynges / whiche I commaunde you. Item / he that hath my commaundementes and kepereth them, he it is that loueth me. Also

Math. 5. in another place / Let youre lyghte so shyne before men, that they maye se youre good woxes / and gloriſye youre father whiche is in heauen. These frutes of faythes full repentaunce / whiche are the true good woxes / that God requireth of vs too be done in the holy scripture / and not suche as good entent / blynde zele / or mannes idle imaginaciō fantasie / ought to be brought forth / whan tyme requireth of euery true Christen man / to declare that hys faythes repentaunce is true and vnfayned. We maye not therfore, if we tender oure owne saluacion, and will recover the fauoure of God / be slacke and sluggyſhe in bringyng for the these weyghty frutes of repentaunce and faythe, but ſo adourne / garnyſhe / decke

Note. trymme

trymme and setforth oure lyfe with them,  
that it maye appeare too all men, yea too  
the very aduersaries of God, that oure re-  
pentance is true / and oure faythe vnfa-  
ned, and that we be true Christians, not  
onely in name but also in dede. and not off  
the number of those of whome the Apostle  
wryterh on this manner: They professe  
(with their mouthe) that they know God/  
but with they; dedes they denye hym. And  
albeit/ at all tymes it were conuenient/ that  
the true Christians shoulde bryngge forthe  
the wozkes of repentaunce/ and the frutes  
of faythe, and lede a lyfe worthy their pro-  
fession / yet in these oure dayes it is moste  
requisite. for who consydereth not, wyth  
how great a number of enemies / I meane  
the devill and the papistles, the true Chris-  
tians are enuyzoned and beset in these our  
dayes/ which do nothinge els but diligently  
marke what they may fynde in vs. worthy  
to be rebuked, that by thise means thei mai  
slander the good doctrine that we professe  
and bringe vs oute of credite with all men,  
that they maye go forthe the moze frelye  
to lye as they hane begunne largely all re-  
dye/ and to sowe theyz abhominable, De-  
uely the wicked, Poppythe, superstitious/  
and Antichristiane doctrine the moze franc-  
kely in the hartes of the simple & unlearned

Titus. i.

B iiiij. people

**Titus. 2**

**1. Pet. 2.**

**Phil. 2.**

people to the great derogation of the glory  
of Christes Gospel and to the Luciferynke  
auancement of their beastly and idle lyfe.  
It were mete therfore that the true louers  
of God and of hys blessed wozde / shoulde  
in these our dayes seke all meanes possible  
so to garnish their lyfe with good wozkes/  
that in all thinges they maye do honour to  
the doctrine of Chристre oure sauoure / and  
stoppe the mouthes of the wicked & vngod-  
lye aduersaries by well doyng / as s. Peter  
admonishest saying: this is the wil of God/  
that by wel doyng / ye shoulde stoppe the  
mouthes of folish and ignoraunte people/  
as fre and not as haunge a libertie to be a  
cloke of nougtynes / but as the seruauntes  
of God. Agayne verely beloued / I beseche  
you as straungers and pylgrimes / abstayne  
from fleshly lustes / which fight agaynst the  
soule / and haue an honest conuersacion a-  
mong the heathen / that in that they do bac-  
byte you as euel doers / they iudging you of  
your good wozkes / may glorifie God in the  
day of visitaciō. Hereto agreeeth the saying  
of s. Paule: Do al thing without murmu-  
ring and disputing / that ye maye be faultles  
and pure / and the sonnes of God without  
rebuke in the middes of a crooked and a per-  
uerse nation / among whichse that ye shyne  
as lightes in the worlde / holdinge faste the  
wozde

worde of lyfe. for there is nothinge that so  
greatly abasheth the aduersaries of Gods  
worde/ and kylleth their courage/ strikyng  
them euen doun to the grounde , as the  
godly and vertuous lyfe of the Christians/  
and contrariwyse, nothinge gladdeth them  
more/ than to se our lyfe dissolute and swar-  
uyng from our p<sup>r</sup>ofessio. for than lyke hell  
houndes yell they out and saye : Beholde  
your Protestant<sup>s</sup>. Se your new Gospel-  
lers. Consider their lyfe . Note their man-  
ners. Marke their conuersacion. Where is  
founde the lyke pryde / covetousnes / fals  
bargayning / crafty byeng & sellinge / oppres-  
sing of the poore / raysing of rentes / taking  
of incomes / idle wo<sup>r</sup>des / bayn othes / super-  
fluous bancketting / contēpte of the poore /  
vnmercifulnes / breakinge of promise / vn-  
trueth / with all that euer setforth a wicked  
and vngodly lyfe: What a stōbling blocke  
is this to weake consciences: What a diwo  
nour to the worde of God: What a slaunder  
to the Christen profession: What a de-  
caye to godly religion: What auauncement  
of Papistrie and Idolatrie: What encou-  
rageement to the blynd to persever in their  
blyndnes: What a glorie to the wicked Pa-  
pistes / and a confirmation to their abhomi-  
nable and deuelish doctrine: Therefore ys  
we tender the glory of God / the auauncement

The papis  
stes reioyn  
singe.

of hys true religion / and the saluacion off  
oure owne soules , let vs bryng forthe the  
worthy frutes of true repentaunce and un-  
fayned fayth , that God maye haue a plea-  
sure in vs / reioyce to do vs good , & delighte  
to bring our enemies and their sathanicall  
superstition vnder foote , that hys name  
maye be glorified / and hys true religion  
once agayne florish amoung vs vnto oure  
singulare ioye and unspeakable comforde .  
**A M E N.**

**¶ The viij. Chapter.**

**Prayer.**

**M**iserere , forasmuch as we are com-  
passed abouie with dayly troubles /  
and stande in continuall daunger /  
bothe of the euell and of hys tymmes the  
papistes , not beyng able of oure selfes too  
withstande their tyrany / and to rynde our  
selfes out of their handes , it shall be expe-  
dient , that we withoute ceasinge flee vnto  
God with moche harpy prayers , pouryng  
out with teares before the throne of hys di-  
uine maiestie our cares , sorowes / miseries  
wretchednes ses and troubles , moche hum-  
bley besechinge hys faiherlye goodnes too  
haue pitie on vs / to kepe vs from all euell ,  
to defende vs from oure enemies , both bo-  
dely and ghostely , to preserue vs from ido-  
latrye , papistrie / supersticion , hypocrisye  
and

and from all false religion, and too kepe vs  
in hys feare, faythe: loue, and perfecte obe-  
dience of hys moste holye lawe and blessed  
ordinaunces, to geue vs hys heauely sprete  
for to renew oure hartes, and to sende his  
holie Aungels to pytche their tentes aboue  
vs, and to defende vs from all euel and wic-  
kednes, as it is written / The Aungell of the Psal. 34.  
Lord ppytcheth hys tente aboue them that  
feare hym, and deliuereth theym. Thys  
kynde of prayer is a swete smellynge sacry-  
fice vnto God, & moste hlyly pleaseþ hym.  
Therefoze was it the dayly exerçise off all  
godly people in all ages, yea their whole  
delyghte and pleasure. Whith whatsoeuer  
trouble they were accombered, faythefull  
prayer was their onely refuge, solace, com-  
forte and socoure.

Beyng greued with anye kynde of ad-  
uersitie, they hasted not vnto sanctes with  
Ora pro nobis, as the dissemblynge Hyp<sup>s</sup> Papistes,  
crytes and wycked Papistes do in theyr  
pompous and Idolatrous Processions/  
but vnto GOD, from whome alone com- Iaco.1.  
meth every good and perfecte gyfte, which Rom.10.  
also is ryche ynough for all them that  
call on hym, and they desyred too haue  
their prayers accepted not for the inter-  
cessions and merites of anye sanctes, nor  
yet for

Io. 15.16 yet for their owne dignitie and worthyness  
but for Jesus Christes sake / for hys mer-  
tes / worthines and excellency / & they were  
moste graciously hearde / as David saythe

Psal. 120. Whan I was in trouble / I cryed unto the  
Psal. 22. Lorde / & he mercifully hearde me. Agayne /

Our fathers hoped in the(o God) they tru-  
st ed in the / and thou diddest deliuer them.  
They called vpon the / & were holpen / they  
put their trust in the / and were not confou-

Gene. 33. ded. Was not Jacob deliuered from the ty-  
ranny of his brother Esau by prayer? Were  
not the chyldren of Israel made noble con-

Exod. 17 quercours of the Amalechites / whan Moy-

4. Re. 19. ses prayde for them? What a wonderfull  
victory had kyng Ezechias ouer that proud  
prince Benacherib / after that he had praid  
unto the Lorde his God / although neither  
he nor any of hys fought one stroke / Was

Acto. 12. not Peter deliuered out of pryon / thowowe  
the prayers of the faythfull congregacion?

Act. 2. 4. Had not the Gospel of our sauour Christ  
good successse at the beginning / thowowe the  
seruente prayers of the holye Apostles? I  
shoulde wante both tyme / paper & yncke /  
if I shousd go forth to reherce unto you all  
the histories of suche / as haue receauued sin-  
gulare benefites at the hande of God thowow  
prayer. Praye therfore continually / and be  
thankfull to God for all thynges in the

i. Thes. 5.

name

name of Christe / and ye shall shortly se the  
wonderfull woxkes of God in banisynge  
agayne Idolatrie, papistrie, and all fals re-  
ligion / & in restoringe vnto vs the glorioius  
Gospel of Iesus Christ hys dearly beloued  
sonne / and oure alone savioure vnto oure  
great ioye and singular comfort / and vno  
the vtter confusion and destruccione of Anti-  
christ and of hys kyngdome.

¶ The. viij. Chapter.

**A**nd albeit that ye do not perceauē  
remedy straightwayes / yet cease not  
to praye / but as the eyes of seruaun-  
tes looke to the handes of their masters / &  
as the eyes of a mayden vnto the hande of  
her maystresse / euē so let your eyes wayte  
vpon the Lorde yourre God / vntill he haue  
mercy on you. He will vndoubtedly come / &  
not tarrye / whan his godly wisdome seeth  
the tyme / yea / & that on suchē sorte / as shall  
make moste for his glory and your cōforte.  
For the pooze shall not alway be forgotten /  
the pacient abiding of the meke shal not pe-  
rish for euer. The Lorđ will be a defensē for  
the oppressed / euē a refuge in due tyme of  
trouble / as he hym selfe witnesseth / sayeng:  
For the comfortereles troubles sake of the  
nedye / and because of the depe syghyngē of  
the pooze / now will I vp sayth the Lorđ / &  
will helpe euery one frō him / that swelleth  
agaynsie

Continuāce  
in praier.  
Psal. 123.

Abac. 2  
Heb. 10

Psalm. 9.

Psal. 12.

Esa.30

againste hym / and will set hym at rest. Remember this sayeng of the prophete Esay: In silence and hope shall your strenght be.

Thre.3.

And this sentence also of Jeremye: It is good with sylence to tarrye for the sauynge healthe of God. Murmure not agaynste God, nor appoynte hym not hys tyme, but paciently abyde hys working, referring all thinges to hys godly pleasure, and submittinge your wil to his blessed will, whiche alwayseth both willeth and doeth that thing that is best for hys glory and for oure saluation. In your pacience, sayeth our sautour Christe / shall ye possesse your soules.

Luc.21.

Luc.8.

We are commaunded too heare the woordes off God with an honeste and good harte, too kepe it faste, and to bringe forthe the frute therof with pacience. The tryall of youre

Iac.1.

sayth / sayeth s. James / bringeth forthe pacience, but let your pacience haue a perfect worke, that ye maye be perfecte, and whole

Heb.10

and sounde on euery partie. To the Hebrewes also it is written: Lasse not awaie youre confidence, whiche hath greate rewarde to recōpence. for ye haue nedē of paciēte / that

after ye haue done the will of God / ye might receaue the promyse. for yet a littell whyle, and he that shal come, will come, & wil not tarry. Pray therfore with paciēte / paciētly abyding the good pleasure of God

end

and his most gracious working. Let youre  
sayth & hope never departe from God, but  
whan thinges become to mosie extremitie/  
& reaso iudgeth hauocke vterly to be made  
and all thinges too be paste remedye, than  
steke mosie faste to God & to his promises,  
let not your holde go, but in the middes of  
death/hope for lyfe & loke for deliueraunce  
at the Lordes habe. Be lyke unto hym that Job.13  
sayde: Though he kylleth me, yet wil I put  
my trust in hym. Saye with the Psalmo-  
graphe, the Lord is my light & my saluacio/  
whom then shall I feare? The Lord is the  
strength of my lyfe, of whome then shall I  
be afrayde? When the wicked (euen myne  
enemies and my foes) came vpō me to eate  
vp my flesh, they stabbled and fell. Though  
an hoste of men were layde agaynst me, yet  
shal not my hart be afayd, & though there  
rose vp warre against me, yet wil I put my  
trust in him. So: know ye this to be the pro-  
pertie of God. He first casteth downe before  
him self as we may se by Joseph, Da-  
uid, Daniel & such other. And whā thinges  
seme to be past all remedy, thā he setteth to  
his had, & maruelously helpeth, that he mai  
shew hi self to be an almighty Lord & bale-  
aut ruler of all creatures, & that there is  
no wytcome, no forecast, no coulail, that can  
prevayle against the Lord, as David sayth:

Psal. 27.

Gods pro-  
pertie in his  
seruaantes.

Prou. 21

The

Psal. 33. The Lorde bringeth the counsayles of the  
Heathen to nought / and maketh the deuy-  
ses of the people to be of none effect / and ca-  
steth out the counsailes of princes. But the  
counsayl of the Lorde shal endure for euer /  
and the thoughtes of hys harte from gene-  
ration to generation.

The ix. Chapter.

In greatest  
extremities  
God chiefly  
helpeth.

Exod. 14

**T**HAT God sheweth hys present helpe  
moste of all in greatest extremities /  
diuers histories declare evidently in  
the holy scriptures / whereof parte briefly  
to touche / it shall not be oute of the waye /  
that we may learne in the middest of grea-  
test euels not to despayre of the mighty wor-  
kyng of God / but to conceaue assure hope /  
and to loke for all good thinges at the hāde  
of the Lorde our God . Who knoweth not  
vnto what great extremitie the chyldre of  
Israel were brought after their deliueraunce  
out of Egypce? Came they not to this point  
in their iourneye / that before them there  
was no waye to go into / but the readde sea /  
wherin they must nedes be drouned / if they  
wente forwarde / and behynde them was  
kyng Pharaos with all his armye / redy to  
lea them / if they tarryed? Here naturall  
reason saue nothinge but presente deathe.  
Before them was the readde sea / vnable to  
be passed thowte / and behynde them they  
mortall

mo; tall foy with his blondy & cruel hoooste  
redy to kyll them. Oh, to what extremi-  
ties are the Israelites come? Yet beholde, Psal. 145  
that mercifull God, whiche is euer true & 1. Cor. 10  
saychful in his promises, founde a way for  
them to escape, where all reason/witte/wi-  
sedomme/discrecion/experiance/and pollicye  
of man coulde do nothing in the matter. He  
caused the sea to diuide it self, so that in the  
middest therof he made a drye pathe for his  
people safely to passe thorow, the sea stan-  
ding on bothe sydes of them lyke two wal-  
les, and the Israelites beyng once passed  
thorowe, that whiche was a safegarde too  
Gods people, was an bitter desruccion to  
their enemies. For the sea ate the comman-  
dement of God closed agayne together/and  
drowned Pharao with all his companye.  
O the wonderful woorkes of God.

Agayn when they were come into the wil- Exo. 16.  
dersnes, where neither meate nor drincke 17.  
was to be gott, and they iudging after na-  
turall reason, thoughte that every one off  
them shoulde there moste miserably haue  
dyed for wante of socour, how dyd the hea-  
uenly father in that extremitie prouide for  
his people, by sending them meate frō hea-  
uen, and geuinge them moste pleasaunte &  
swete waters, even out of the harde rocke  
to drincke? O the exceedinge greates ryches

of the Lord our God.

Gene. 39 To whome is the historie of Joseph vno-  
knownen, who beyng miserably kept in pryon-  
son certayne yeares withoute iuste cause,  
every man despayred of hys deliueraunce  
at anytyme. But whan all shinges seemed  
to be paste remedy, and the matter brought  
to vtter desperacion, concerninge his com-  
mynge out: God setteh too hande, & dothe

Gene. 41 not onely deliuere Joseph out of pryonne,  
but he also bringeth hym to suche honoure  
and dignite, that he is made chiefe ruler o-  
uer all the lande of Egypce vnto the  
Kyng. O the singular good will of the  
Lord our God towarde his faithfull and  
louing seruauntes.

4. Re. 18. What shall I speake of that moste noble  
and faythful kyng Ezechias, which beyng  
in moste greuous daunger / bothe he & hys  
coutries, thorow the tyranny of Sennache-  
rib that moste proude kyng of the Assyrias,  
which was at hande to destroy both hym &  
hys realme / & not perceauing how he & hys  
people with al their wiste/polley & streight  
were able to enter battel with so mighty an  
enemy, utterly despairing of his own might  
& power / lamented his cause vnto the Lorde  
his God which so petied the sorrowful estate  
of kyng Ezechias & of his people / that euen

4. Re. 19. the same night he sent his angel, which slew  
in the

In the hooſte of the Assyriā an.c.lxx. and  
ſyue thouſand, ſo that Hennacherib with  
the reſt of his hooſte fled/ which shortly af-  
ter as he was worſhipping his falſe God/  
was ſlayne of hiſ owne ſonnes in the idola-  
trous temple. O the priclike puissance of the  
Lord our God/in defending hys faithefull  
people. Notable is the hystorie cotayned in

the boke of Hester/concerninge the Jewes/

Hest. 9.

which were the people of God / where we  
rede that wicked Amā beyng hyest in autho-  
rite with kyng Ahasuerus, for displeasure  
that he bare unto Mardocheus the Jewe/  
because he wold not bowe the knee unto hiſ/  
& reuerēce him/procured of the kyng a co-  
maudement to be directed vnto all hiſ offi-  
cers & magiftrates/ that all the Jewes/ that  
were within the kynges dominions, ſhould  
be deſtroyed. And as for Mardocheus/ Amā  
had prepared for him a new payre of galo-  
wes of l.eubiles hye / purpōſinge to hange  
hym the next daye folowing. Here was  
nothing at hāde/noꝝ to be loked for/but pre-  
ſent death and deſtruccion. All was lyke  
to go to haueche/all thyngeſ were brought  
to ſuch an extremitie. The commission is  
written and ſealed with the Kynges owne  
ryng. Postes are ſente wyth it into all  
the kynges landes, the daye is appoynt-  
ed, that all Jewes, both yonge and olde-

L. h. chyldren.

Pro. 21.

Hest. 7.

Bevare  
ye papistes.

Psal. 75.

Psal. 37

chyloren and women shold be destroyed in  
one daye. Wher is here too besene but pre-  
sent death? The Jewes are not an handfull  
in comparison of their enemies so that bet-  
ter destrucccion lygheþ bent out for them/ so  
no way there is to escape it, so farre as rea-  
son can iudge. But now behold Gods wor-  
kinge, and here shall ye fynde that thyng  
true, whiche Salomon hath: The kynges  
hart is in the hande of the Lord, lyke as are  
the ryuers of water/he may turne it, why-  
ther so euer he will. A man whiche before  
was so muche set by of the kynges, is nowe  
sodenly so farre fallen from the kynges fa-  
uoure, that he is commaunded to be haged  
vpon those same gallowes, that he had set  
vp for good Mardocheus, so that Mardo-  
cheus was made ruler of all that Amá had  
¶ was exalted vnto hys dignitie, that that  
maye be founde true, whiche we rede in the  
Psalme: I sayde vnto the fooles, deale not  
so madly, & to the vngodly, set not vp your  
borne. Set not vp your horne on hys, and  
speake not with a stypfe necke, for promo-  
cion cometh neither from the East nor fro  
the West, nor yet frome the Sowthe. And  
why? God is the Judge, he putteth doun  
one, and setteth vp another. Agayne, she vngodly  
seeth the righteous, and seketh occasio  
to slea hym. But the Lorde will not leaue  
hym in

bym in his hande / noz condemne him / whā  
he is iudged. Immediatly after also was  
a contrary commaūdement sent out by the Hest. 8.9  
postes with all haste frō the king / streightly  
charging all the inhabitantes of the kinges  
dominions by no meanes to trouble or too  
vere the Jewes / but to take them as moste  
dere / faithfull and louinge subiectes of the  
Kinge / and if anye wolde withstande the  
kinges commaūdement in this behalfe /  
that the Jewes shoulde gather them selfes  
together / and flea their enemies / and take  
awaye their goodes . Thus sodenly was so-  
row turned into ioye / heauines into my;th  
sadnes into gladnes / slauery into honoure /  
darkenes into lighte / and deathe into lyfe .  
O the vnspeakable power of the Lord oure  
God .

Maiestie  
God thus  
vverke in  
the Ouernes  
hart, for his  
faithful ser-  
uautes in  
time to cos-  
me.

To whome is the historie of the .iij. idong Dan. 3.  
men unknownen / which because they wold  
not worship the golde Image at the kinges  
commaūdement were cruelly caste into an  
whole brenning ouen . Who wolde not haue  
iudged their lyfe vterly loste ? But God /  
which helpeth in moste extremities / so pro-  
uided / that the fyre did hurte them nothing  
at all / no / not so muche as an hayre of their  
head perished with the fyre / nor / no parte  
of their garimente . Whole & sounde came  
they out of the brenninge fornace / unto the

great glory of God. ¶ the fatherly care of  
the Lorde our God / for all such as cleue to  
hys holy and blessed worde.

Dan. 6.

The history of casting the prophet Daniel  
into the denne of Lyons / because contrary  
to the Kynges commaundement / he prayde  
unto the Lorde hys God / is not unknowen  
to them that rede the holy scriptures. Who  
durst haue promySED Daniel any lyfe / beig  
thus caste doun unto the hungry & cruell  
Lyons: yet God was present with hym / &  
stopped the Lyons mouthes / that they dyd  
not once hurt hym. ¶ the louing kyndnes  
of the Lorde oure God towarde all them  
that call on hys holy name, and pusle theyz  
truste in hym.

Rom. 14

I passe ouer the histories of the cytiesins  
of Bethulia / of Job / of Thobr / of Susan  
and of diuers other contained in the olde  
testament / which in al their necessities and  
troubles / callig on the name of god / proued  
hys presente helpe / whyche by no meanes  
wolde suffer them to perish. All these thin-  
ges are written for our learning, that thos  
row pacience and comfort of the scriptures  
we should haue hope.

**¶ The. r. Chapter.**  
**T**ake one or twoo examples out of the  
new Testament, for the confirmation  
of our saythe in this behalfe, that we  
maye

maye learn God to be one, and the same is. Mala. 3.  
wing father in all ages, & never more doubt  
of his fatherly goodnes towarde vs, but to  
ceave an assured hope and perfect trusse off  
hys present helpe &uen in the depest of our  
aduersities, as he sayeth: Though I walke  
thowm the valley of the shadow of death,  
I wyll feare no euell, for thou arte wyth me. Psal. 23.

Whan Christ and hys disciples were in  
the shippes, Christe at a certayn tyme slept.  
In the meane whyle their arose a greate Math. 8.  
tempeste in the sea, in so muche that the  
shyppe was couered wyth the waues. The  
disciples perceauyng them selfes too be in  
greate daunger and peryll of drowynge,  
and not knowyng what to do, nor how to  
escape, came vnto Christe, awoke hym and  
sayde: Master, sau us, we peryshe. Christe  
answering: Why are ye afraide, O ye of  
littele faythe? Then he arose and rebuked  
the wyndes and the sea, & there folowed a  
great calme. O the tender mercye of the  
Lord oure God, towarde all suche as in  
the tyme of theyr trouble sie vnto his name  
as vnto a stronge bulwarke. Thys historye  
teacheth vs, that though the seas and the  
wyndes, yea, though the deuel & the wold  
ryse, rose, rage & ruffle against vs never so  
much, yet if we fle vnto God with harty &  
L iiiij. faythfull

faythfull praler / he wil surely helpe vs / so  
that no hinge shal hurtie vs / seme oure case  
neuer so miserable / & our daunger neuer so  
perillous. The waues of the sea are migh-  
tē / sayeth the Psalmographē / & rage horri-  
bly / yet the Lorde that dwelleth on hys / is  
mighty.

Psalm.95

The lyke historye rede we of Peter,  
whiche whan he saw Christ walkinge on  
the sea sayde : Lorde bid me come vnto the  
on the water. Christ sayde / come. And whē  
Peter was come dounē out of the shippē  
he wassēd on the water to go to Jesus. But  
whan he sawe a mighty wynde / he was as  
frasē. And whan he beganne to syncke / he  
cryed sayeng : Lord sauē me. And immediat  
lye Jesus stretching forth his hāde / caughte  
 hym and sayde vnto hym / O thou of little  
fayth / wherefore dedist thou doubtē? O the  
merciful sauour of the Lorde oure God so-  
warde his weake & feble creatures. Here  
fynde we the sayeng of the Prophete true/  
A broosēd rede / shall he not breake / & smo-  
king flare shal he not quenche.

Esay.42.

But as I maye at the laste come too the  
historye of our Sauour Christ / who seeth  
not the myghtie power of God / in raisinge  
up Christ crucifyde & dead / whan all rea-  
son and wisedom of men thought it a thing  
impossible. The Jewes now promised the  
selfes

Mat.27.

selfs many fayre holy daies/great safegard  
much quietnes and continual rest/sexinge  
they had brought Christ their head enemye  
to his long home/as they vse to say. Euen  
as oure Papistes at this present daye pro-  
mise them self many good morowes/greate  
assurance of ther wealthy liuinges/long  
rest/perfect establishement of their kyng-  
dome and sure saffetie for euer/forasmuche  
as they haue now gott agayn their deu-  
elthe and abhominable Masse/their vnschu-  
teful Latin seruice/their beggarly ceremo-  
nies/ &c. & haue so handled the matter/ that  
the true preachers/beyng put to silence they  
alone/both at Paules crosse and els/where  
are the trumpet blowers not of Chistes  
Gospell/but of that Romishe Antichristes  
dyrtie/deuelish decrees/as their sermons/ if  
ther be worthy that name/now of late haue  
manifestly declared vnto the great deroga-  
tion of Gods glorie/the dishonoure of hys  
holy Gospell/and the vnspekeable sorowe  
of all faithful and Christe hartes. The Je-  
wes/but specially the Bishops & the Pre-  
stes/the Scribes & the Lawers/the Phari-  
seis & the Saduceis founde the meanes to  
laye hande on Christ/to bynde him/to carry  
him vnto the hye powers/to accuse hym/  
to condeyne him/to crucifie him & to kyl  
him. Yea/beynge buried and a greate ston  
Papistes.  
Mac. 26.  
27.  
Note.

L v.                    rolled

rolled to the boord of the sepulchre / Chrys-  
tian sette the stone / and sette watchmen with bry-  
llies / halbardes / gleyues / staues / speares / pyc-  
kes & all manner of weapon to kepe Christ  
doun, that he shoulde ryse nomore / and  
trouble the holy religious and spirituall  
fathers with hys doctrine / as he dyd afore.

1. Cor. 2. But what is the power of this woldē be-  
fore God / very weakenes / and the wyses  
dome playne folishenes. For whan they  
thought them selfes sure ynough of Christ  
for euer rysing agayne / and them selfes set  
in suchē a goodly staye / as no misfortunē  
coulde chancē to them and to their kyngē.

Math. 28 dome / Christe by the power of hys Gods  
head / rose agayne a triumphantē and vici-  
torious conquerour of all his enemies / and  
raygneth nowē in the glozze of hys father  
for euer and euer. And shortlye after / the  
doctrine of Christe / whyche they soughte  
by all meanes possible too destroye / and for  
the whyche they so hated Christe / that they  
thoughte hym unworthye to dyue / dyd so  
arise / spryng / growe / encrease / prosper and  
floryshe / that it was not onelye taughte in  
Jewrye and Samaria / but also in all the  
partes of the woldē / and the Jewes for  
theyr unthankefulnes and disobediece after  
certayne yeares / with theyr countrye vs-  
terly

Verly periyshed and came to noughe. After  
thy serte without all doubt shall it come  
to passe with oure papistes. For where as  
they thynke prosperously longe too raygne  
by suppreßyng the worde of God, and hol-  
dyng doun, yea, quenchyng the glorioius  
light of Christes Gospell, the Gospell off  
Christe, whiche is the power of God, shall  
moste triumphantly ryse agayne maugre  
the enemies, florish and prosper, and they  
with all theyr pompe, pryde, vanitie, super-  
sticion, papistrye, hypocrisye, idolatrye, ce-  
remonies, masses, decrees, constitucionis,  
coumsayles, customes, &c. shall perishe and  
come to noughe. For God hymself sayeth, I  
will honour them, that honour me, and I . Reg. 2 .  
wyll brynge them to shame, that do disho-  
noure me.

Breviary  
ye papistes.

Rom. 1

i. Reg. 2 .

Math. 21.

2. Tim. 3.

Rom. 16.

And oure Sauioure Christe sayeth: He  
that falleth vpon thy sone, shall be bro-  
ken on peces, but vpon whomsoeuer it  
fall, it shall crushe hym all to pouder. Here  
to pertayneth the sayenge off saint Paule, 2. Tim. 3.  
They resist the trueth, beyng men of a co-  
rupcione judgement and lewde, as concerning  
the fayth, but they shall preuayle no lenger.  
For their madnes shall be knownen too all  
men. Agayne the God of peace shal treate  
satthan vnder your fete mortly.

¶ The xi. Chapter.

Morauer,

Acto. 12.

**M**oreouer in the Actes of the Apos-  
tles we rede that after king Herode  
had kylled James, the brother off  
Ihon with the swarde, he layde hande on  
Peter, and put him in pryson/committing  
him to fourre quaternions of souldiours to  
be kept & entendinge after Easter to bringe  
him forth to the people/and so to kyll him.  
But prayer was made without ceasing of  
the congregacion to God for him. Here  
Peter was apprehended/caste into pryson/  
bounde with chaynes, warders appointed  
to kepe him, & all thinges so handled/that  
he shold by no meanes escape, but all ty-  
mes be redy at the firsse call to be broughte  
forth vnto death. Peter loked continually  
for present deathe. Herode and the Jewes  
perswaded them selfs to be sure of Peter  
to kyll him at their pleasur/as though thei  
had slaine him all redy. But beholde the  
mighty poer of God, whiche fyndeth a  
meanes to deliuer his seruautes/whan rea-  
son seeth no way to escape. The night be-  
fore that Peter shold be brought forth to  
death, there was a very diligente watche/  
because they wold be sure of him. Peter  
him self was bounde with twoo chaynes.  
Two souldiours also kepte him in the prys-  
on, one on the one syde of him/and another  
on the other syde. Besydes this/there were  
kepers

kepers set before the doore to kepe the prisōn.  
All thinges were as sure as might be. Pe-  
ter was paste all hope of deliueraunce. He  
committed the matter vnto God, & gaue  
him self to reste, loking the next daye after  
to haue bene slayne. And whyle Peter was Note vell  
a slepe / and had geue ouer the matter, God & despaire  
wrought / and sent his aungell into prisōn <sup>not.</sup>

vnto Peter, which wonderfullly broughte  
him out of prisōn, and deliuered him from  
all daunger. Bede the chapter. <sup>¶</sup> the al-  
mighty power of the Lord our God in the  
deliueraunce of his seruautes. If God de-  
termineth too saue alyue / who is able too  
put to death: heresse we the sayeng of oure

Mach. 10

Hauour Christ to be true / that all the hay-  
res of oure head are numbred / and that not  
one of them shall perishe without the good  
will of our heauenly father. Here is that

verified / which is spoke by the Psalmogra

Psal. 34.

phe, the aungel of the Lord pitcheth his tent  
rounde about them / that feare him / & deli-  
uereth them. Great are the troubles of the  
righteous / but the Lord deliuereþ the ou-  
t of all. He kepereth all theyz bones / so that nos  
one of them shal be broke. The Lord deliu-  
ereth the soules of his seruautes / & all they  
that put their trust in him / shall not be for-  
saken. The tyrauntes of this woorlde maye  
threaten / persecute / emprison / chayn / locke /

Norm.

stocks,

beate/buffet, &c. But the lyfe of a Christen  
man can they not take awaye before the  
tyme commech/that God hath appoynted.

Math. 8.

If the deuylls coulde not enter into the  
swyne/and so droune them, before Christ  
gaue them leauue, much les can the lymmes  
of the deuyll kyll any faythfull man/before  
God geueth them lycence. What coulde  
sathan do to Job,before God gaue hym li-  
bertie to plague hym : and yet coulde he ex-  
ercyse hys cruelnes agaynste Job , no fur-  
ther thā he was appoynted of God. Saul  
persecuted Dauid/ purposyng cruellly too  
kyll hym/but Dauid escaped hys handes.

1. Reg. 19  
3. Reg. 19

That wicked quene Jesabell threatned and  
swore too slea the prophete Heltas, but the  
Loide preserved hym / and she afterwarde  
was most miserably slayne . The Godly  
woman Susanne, thorow false accusatiōs  
of the two wicked Judges, was at the point  
to be stoned vnto death , but God wonder-  
fully deliuered her from the handes of her  
enemies.

Dan. 13.

Esau burned with an immortall  
hatred agaynst hys brother Jacob/because  
of the blesseyng wherewyth hys father had  
blessed hym/and purposed fully to kyll hys  
brother. But Jacob prayed to the Lord,  
and so mollified Esaus harte, in so muche  
that when Jacob thought, that both he and  
hys shoulde haue bene slayne / hys brother

Esau

Esau came gentilly vnto hym / louingely  
embrased hym kyssed hym frendly / and fo:  
very ioye wepte: so myghty is God to mols  
lesye tyrauntes hartes / whan it pleaseþ  
hym, and to make them gracious and fa:  
vorabile too hys seruauntes. Howe ofte  
rede we in the histo:ye of the Gospell that  
the Jewes wente abouit too kyll Chistis  
and yet layde they no hande on hym . The  
Guangeliste sheweth the cause, sayenge: for Ioan. 7.  
hys houre was not yet come. But whan  
the tyme came that God habde appoynted  
from euerlastynge, than preuayled the  
wycked agaynst the manhood of Chistis,  
layde hande on hym, bounde hym, and fy  
nally putte hym too death, as Chist sayde  
vnto them : Ye become out as vnto a these  
wyth swardeſ and staues. Whan I was  
dayly with you in the Temple / ye stretched  
forth no hande agaynst me . But thys  
is euē youre houre, and the power of dar  
kenesse. Terayne of the Phatiseis sayde  
vnto Chistis / Get the out of the maye / and  
depart hece, for Herode wilkil the. Chist an  
swered / Go tel the fore, behold / I cast out  
deuels / & heal the people to day & to morow  
& the iij. day I make an ende, for it can not  
be that the Prophet perish any other wher  
then at Jerusalē. Here se we both the tyme  
& the place apointed, where Chist shuld dye.

Luce. 22.

Luc. 13.

Euen

Nets.

Euen so goeth it with the faithful. Where  
as whā God appointeth, the membris off  
Christ likewise shall dye. For it lygheth in  
no tyrauntes power to take awaye the lyfe  
of the faythfull, till God appointeth bothe  
the tyme & place, as Christ sayde vnto Py-  
late, Thou couldest haue no power at all a-  
gainst me/e xcepte it were geuen the frome  
aboue. God alone hath the keyes of death &  
hell. Rede we not in the Actes of the Apo-  
stles, that certayn men, about the number  
of xi. conspyzed Paules death, and made a  
vowe, that they wold neither eate nor drinke  
till they had kyld Paule. Yet for all their  
solene vowe they were deceaued. For God  
delivered Paule out of their hādes. Could

Ioan. 19.

Apoc. i

Acto. 2.

Gene. 33.

Exod. 14

Jonas. 2.

Dan. 3.6

act. 12.28

Psal. 148.

Esau hurt Jacob, the sea hynder the Israe-  
lites, the whale destroye Jonas, the fyre con-  
sume the iiii. ionge men, the Lyons deuour  
Daniel, the falle Judge slea Husanna,  
Herode kyld Peter, the venomous adder  
destroye Paule at Miletē. Nethinge les.  
God hath the deuell, the worlde, the fleshe  
and all thynges that are in his power, and  
ruleth them all at his pleasure. Loke how  
farre he suffer the to go and to do, so farre  
go they and do they, and no further, semel-  
they to rage neuer so muche, as David wit-  
nesseth, the Lord hath geuen a commaunde-  
ment, and none shall go beyonde it. fyre  
hayle,

hayle, snowe, yse, & vaporous stormy wynes  
des accōplith hys worde. Agayne thou hast Psal. 118.  
limited the waters they boundes, whyche  
they maye not passe. God gaue vs oure Note.  
lyfe, no man therefore can take it awaye  
withoute hys appoyntemente. We are  
Gods people / he therefore will defende vs  
from all euell. We are the workemans  
shyppe of Gods handes / no man therefore  
shall destroye vs, (I speake of oure bodyes)  
withoute hys fatherly prouidence. We  
are shepe of Gods pasture / no wolfs ther-  
fore shall deuoure vs, but at hys appoyntes-  
tment. The Aungels of God haue chardge Psal. 34  
over vs / they pyche their tentes rounde a-  
boute vs / and watche continually for the  
saffegarde and defence of vs, what thā can  
miserable man do agaynst vs, be he Em-  
peroure, Kyng, Pope, Bishop, or any o-  
ther tyraunte? If the deuell, the Lyons,  
the sea, the fyze, the wyndes, the serpentes,  
sc. can do no harme to the faythfull with-  
out bothe the sufferaunce and determina-  
tion of God, let vs not feare the worldsyne  
tyrautes, although never so mighty, fearece  
and cruel, whyche are no thyng els but vyle  
fleshe, earth, ashes, duste and dong, whose  
tyranny is lyke too a staffe of rede, whose  
imaginacions, counsayles and deuyses are  
vayne, folyche and of none effect, whan the

D Lord

Ioan.19

Act. 4.

Lord God take the parte agaynst them  
whose glozie was the floure of the felde.  
for they shall do no more against the electe  
and chosen people of God, than God both  
suffereth and appoynteth. When Pylate  
sitting in iudgement, sayde to our sauour  
Christ knowelth thou not, that I haue po-  
wer to crucify the and haue power to de-  
liver the: Christ aunswered, thou couldest  
haue no power at all agaynst me/except it  
were geuen the from aboue. Even so maye  
we saye of the worldy tyrauntes: Thei shal  
haue no power at all against vs/except it be  
geuen them from aboue. And the holy apo-  
stles in their prayer unto God, sayde, that  
whatsoever Herode and Pontius Pilate,  
with the Gentiles and people of Israel did  
against Christ, they did nothinge, but that  
the hande and the counsayl of God had de-  
termined before to be done. No more shall  
the tyrauntes of this wold do any thyng  
agaynst vs, but that, whiche God before  
hath determined to be done frō euerlasting.  
Of this historie of Peter therfore may we  
learn two notable thinges. fyfth that God  
than moste chiefly helpeth / what thinges  
he brought to greatest extremities. Secodly  
that the tyrauntes of this wold can not  
take away a Christen mans lyfe/ nor yet do  
any more agaynst hym, than the good wil  
pleasure

pleasure/determinaciō & appoinement off  
God is, in whose hande alone/ as the wyse Eccle. ii  
man sayeth/ is bothe prosperite & aduersite,  
lyfe & death.

### The. viij. Chapter.

**S**EYNG / whan that we are taughte by so  
many credible historiez that God dethē  
at alltymes helpe/but chiefly whā thin-  
ges be broughte vnto an extremitie/agayne  
that no man can take away the lyfe of any  
faythfull man,tyll God apoynteth: let vs  
not doubtē/but that God will bothe heare  
oure prayers/and helpe vs also/and deliver  
vs/althoughe for a season he semeth to dis-  
ferre hys helpe/ and to leaue vs in the bry-  
ere. He is the father of mercye/ and God 2. Cor. 1.  
of all consolacion. Hys hāde is not so shoz- Esa. 39  
tened/but that he is able too helpe, neither  
is hys eare so stopped/but that he both can  
and will heare vs. God is faytbeful/saieth  
the Apostle/ whiche will not suffer you too  
be tempted aboue your strengthe/but shall  
in the middes of the temptacion/make a  
waye/that ye maye be able to heare it. Let  
vs not therefore despayze, though presente  
helpe commeth not from God at the fyſte  
callynge/but rather go forthe to praye vnto  
God, after the erample of the Cananite/  
and not to be weary/tyll we haue obtay. Math. 15.

Dij. ned

Psal. 31.

Esa. 30.

Lamē .3.

obtayned our request of the Lord our God,  
folowyng the counsayll of the Psalmogra-  
phe/whych sayeth: D tarry thou the Lo-  
des leasure, be strong, take a good hart vnto  
the, and paciently abyde the pleasure of the  
Lo:de. In silence and hope, sayeth the Pro-  
phet Esaye/ shall be youre strengthe. Here  
to perlayneth the sayeng of Jeremy, It is  
good wþh silence too abyde the sauyng  
health of the Lo:de. If we on this manner  
behaue our selfs toward the Lo:rd our god/  
we shal without fayle shortly beholde the  
wonderfull workes of God. We shal se the  
doune falle of oure enemies with all theyr  
tyranny/papistrie, Idolatrie, superstition,  
ceremonies/masses, decrees/counsaylles/  
customes, &c. We shal se the glorioous Gos-  
pel of our Sauour Christ spring agayne,  
growe/encrease/prosper/florish and tryum-  
phe. We shal se God truly honored/not  
after the fonde fantasye of men / but accor-  
dinge to hys blessed will and commaundes  
2 Thes. 2 ment. We shal se Antichrist, that sonne of  
perdiccio slayne wþh the breath of the  
Lo:des mouth, and sathan tro-  
den vnder oure fete. God  
graunte it maye be  
shortely. Amen.

¶ A brie

# A briesreherfall of the whole Epistle.



Hus haue ye hearde  
(moste dere brethren) howe it  
came to passe that the true re-  
ligiō of our Sauiour Ch̄ist  
was taken awaye from vs/  
and in the stead therof/ a su-  
persticious and idolatrous kynde of wor-  
shippyng. God placed amonge vs vnto the  
great disconforde and vspeakable sorowc  
of all faythfull Ch̄ristians. Ye haue hearde  
also by what meanes this plague maye be  
turned awaye/ and howe the true and syn-  
cere doctrine of Ch̄iste maye be restored  
vnto vs. The cause of Gods wrath toward  
vs/ as ye hearde/ was oure ingratitude and  
vnthankefulnes/ yea/ oure synnefull lyfe &  
wickednes/ whiche was groune vp vntoo  
suche an heyghte/ that God coulde no lon-  
ger disseimble the matter/ but muste nedes  
take awaye hys blessing from vs. We were  
vnthankefull for the heauenly benefyce off  
hys blessed worde/ yea/ we in a manner lo-  
athed and abhorred hys Godly ordinances/  
even as the vngodly Israeliteis were weary  
of the celestial Manna/ agayn our lyfe was  
nothyng agreeable to the holy wil of God/  
but defyled with p̄yde/ enuye/ covetousnes

D ij. fornicatio

Num.ii

Luc. I.

Math. 5

Psal. 109.

Math. 21. the kyngdō of God shall be taken frō you. & shal be geuen to a natiō, that bringeth forth the frutes of it. Agayn, this is condēnation that lighte is come into the worlde / & men haue loued darkeenes more than lyghte. for they

Ioan. 3

fornication, adultery, swearing, glotony, dronckennes. With all their kynde of wycchednes / vnto the greate dishonoure of the name of God whiche we p̄fesse / it therfore coulde none other wyse but come too passe, that God shold be auenged of these thynges / take awaye his holy woorde / and thowē vs agayne into the deuelishe darernes of the papishe Egypce. for as he syteth the hungry with good thynges: so sendeth he the ryche emptye awaye. And as our Sauioure Chрист p̄cououcheth them blessed, whiche hunger and thurst / after righteousnes / and promiseth that all suche shal be satisfied and haue their desyre, euē soo are they cursed / whiche haue no delighte in the woorde of God / and from such shal the bles singe of Christes Gospel be taken awaye / and the cursed traditions of menne shal be shrowen vpon them / as the Psalmographe sayeth, he wolde none of the blessing / it that therfore be taken awaye from him. Hereto agreeeth the saying of our Sauiour Christ /

Their workes were euell.

Nowe to recover the fauoure of God,  
and to turne awaie hys heauy displeasure  
from vs, that he maye once agayne lyghten  
hys gloriouſ & louing countenaunce vpon  
vs, and blesſe vs with the moſte blessed be-  
neſite of hys ſonneſ Gospell / the meaneſ/  
as ye hearde / is earnest re penitance of oure  
former lyfe, humble knowledginge of oure  
ſynneſ unto God / vndoubtedtaythe in the  
merciſull promises of God the father, ſet-  
forth vnto vs / in the moſte precieous bloude  
of oure Sauiour Chriſte / diligent inuoca-  
tion and conſante callinge on the name of  
God / for remiſſion of our ſynneſ / for mer-  
cie / grace, fauoure, peace, reſte of conſcieſce-  
ſe. Pacient abyding of the Lordes leaſure,  
and fyinally a continuall meditacion & pra-  
tie of a new lyfe.

If we on thys manner returne vntoo  
the L D B D E oure God, let vs not doubte  
but that he will ſhortly turne vnto vs / mer-  
ciſully beholde vs / and once agayne blesſe  
vs wþt the heauenly benefyte of hys bles-  
ſed woord, that we here on earthe maye  
knowe hys wayes, and hys ſauynghe healthe  
amonge all nacions. Turne vntoo me/  
ſayeth the L D B D E of hostes / and I wyll Zacha. i.  
turne vntoo you.

D iiiij.

Benem.

Tobi. 3.

Remember howe fauorably God at all tymes  
dealte with hys people, botche whan  
they were captives in Egipte, and also in  
Babylon, yea, and at all other tymes, whas  
soever they were in anye disresse. for  
though he wothely plagued them for their  
wickednes, yet so soone as they vnfaynedlye  
returned unto hym, he deliuered them frō  
their enenies, and gaue them their hartes  
desyre. for God is neuer so angry with his  
people, but that in the myddes of hys an-  
ger, he wyll remember hys mercie. And  
though he somtyme punisbeth vs, yet will  
he be pleased agayn, if he seeth oure vnfay-  
ned couersion, as Tobi sayde in his praiser,  
After a stozme, O Lorde, thou makest the  
weather fayne and calme. After weping and  
heauines, thou geuest great ioye. Thy name  
O God of Iſraell, be praySED for euer.  
Onely let vs returne vnto the Lorde oure  
God, and become new men, and withoute  
all doubt, we shall se out of hadde the mygh-  
tē working of God. Repent betymes ther-  
fore, repente, humble your selfs in the sight  
of God, beleue hys promyse, call on hys  
holie name, abyde paciently hys godly plea-  
sure, become new men in lyfe and conuer-  
facion, walke worthy your profession, and  
so behauie youre selfs in all thinges, that  
God maye be glorified by you. fare ye  
well

well ders Brethren / and accordyngē too the  
admonition of the holy Apostle / watche ye, 1. Cor. 16  
stande faste in the faythe / quyte you  
lyke menne / and be stronge. The  
Grace of the Lorde Jesus  
Christe be wyth you  
all. Amen.

¶ Gyue the glorie to GOD alone.

Manne,	Howe longe o Lord	Psal. 13.
Christe,	I come quickly.	Apoc. 22
Manne.	Oh come Lord Iesu.	Apo. 22.
Prophec.	He will come and not tarye.	Abac. 2.

**P**The. C. iii. Psalme / made in  
Englyshe meter / by Thomas Becon , for a  
thankesgeuing vnto God / immediatly af-  
ter hys deliueraunce out of pryson / whose  
emprysonmente began the .16. daye of  
August / the yeare of oure Lorde ,  
1553. and ended the 22.  
of Marche / then nexte  
ensuyngē. (2)

**P**salm. 103.

**B**E thankefull o my soule unto the  
**LORDE**  
And all that within me haue they  
beyngē /  
Laude / prayse & magnisye with one accordē  
Hys holy & blessed name aboue all thyngē.  
O my soule / once agayn to the I saye  
Be thankful vnto the Lord euermore /  
And looke thou forget not night nor daye  
All hys benefites that thou haste in store.  
For he it is / yea he it is alone  
Which pardoneth al thy synnes / both more  
and les /  
He deliuereþ the from all griefe & mone /  
And sendeth the health in tyme of sykenes.  
He saueth thy lyfe from destruccion  
Which otherwyse shoulde perish withoute  
doubte /

**H**e

be of mēre grace and tender compassion  
Crouneth he with louing kyndnes round  
aboue.

He with good thinges thy mouth doth  
satisfye  
To eate & drinke gyuing the abundance/  
He maketh the ioyful, yonge and lustye  
Euen as an Egle that is ful of pleasure.

The L<sup>D</sup>R<sup>D</sup> dothe minister iustice and  
iudgement  
To suche as are oppreste with violence/  
He defendeth the good and innocent  
But the wicked he casteth frō his presence.

He shewed hys wayes vnto faythfull  
Moses.  
And his woxkes to the sonnes of Israel,  
That all hys people myghte knowe bothe  
more and les  
In all synde of vertue so to excel.

O the Lord God euē of his own nature  
Is bent vnto gentilnes and mercye/  
Yea frendly is he aboue all measure  
Longe suffering & eke of great petye.

soz though oure synnes be bothe greate  
and many  
Yet wil not the Lord be alway chyding/  
Neither will he soz euer be angry  
But shew him self to us bothe gentle and  
louyng.

After our synnes he dealeth not with vs  
Neither

Neither according to our wickednes/  
But lyke a father/ bothe gentle & gracious  
He forgiueneth al our sinnes/ both moze & les.

Fox loke how hys is the heauenis upernal  
In comparison of the earth full lowe/  
So great is hys mercy toward them all  
That feare hi & wickednes away thowe.

And loke howe wyde the Easte is frome  
the West

So farre hath he set all our synnes fro vs/  
Because oure conscience shoulde be at rest  
And no moze trobled with wokes odious.

Yea lyke as a fader gentle and tender  
Dittieth hys owne chyldyn natural/  
Euen so is the Lorde merciful euer  
Unto thē that feare him both great & smal.

Fox he beyng our maker knoweþ certes  
Of what mater we be made and sovined/  
We rememb'reþ we are but dust and ashes  
All of vyle and flympe earth created.

A man in his lyfe is like unto grasse  
Hys dayes are few, & but a whyle endure/  
Lyke the floure of the felde awaie he passe  
Floriwing for a tyme/ but nothing sure.

Fox as a flour with fears w'd assayled  
Fadeth shortly away & cometh to nought/  
So dothe man of cruel death oppresed  
Departe hece, & unto nothing is brought.

But the mercifull goodness of the Lorde  
Dothe contine w' for euer and euer,

Upon

Upon the that feare him with one accorde  
And hys iustice vpō their chylders chylder.

I meane vpon such as kepe his couenaunt  
And do them selfs diligently applye/  
To kepe hys preceptes / & likewise do graunce  
To frame their wholē lyfe accordingly.

In heauē hath the Lorde a seat prepared  
for him self both glorious and royll/  
And his princelike power is so outstretched  
That it raygneth & ruleth ouer all.

O prayse the Lorde all ye aungels of hys  
Ye that excel bothe in strengthe and vertue,  
Ye that do hys will without any myng  
Ye that harken to hys voyce, & that ensue.

O prayse the Lorde our God omnipotēt  
All ye hys hostes and armies supernall/  
Ye seruauntes of hys, whiche alwayes are  
bent

To do hys wil, o prayse the Lord aboue all.

Yea all thinges that euer God created  
Prayse ye the Lorde that God of myghte  
and pouere,

But thou o my soule, with hart unfayned  
Looke that thou prayse the LORDE at  
every houre.

¶ Geue the glory to God alone.

**Psal. 112.**

**B**lessed is the man at eche season  
That feareth the L<sup>O</sup>D<sup>E</sup> G<sup>O</sup>D omnipotent,

For suche one hath all his delectation  
To accomplish the Lordes commaudement.

Hys sede vpon the earth shall be mighty  
Florishing aye lyke the grene olyue tree,  
The generacion of the godly  
Shall be blessed in euery degree.

Suche a man in hys house shall haue  
alwaye  
Of honour and ryches great abundaunce,  
And hys righteousnes shall never decaye  
But in all ages haue continuance.

Whan that other in darkenes do remain  
Unto the godly pleasaunt light shal wyne/  
for such one dothe loue mercy to mayntain  
To kyndnes & iustice his hart he enclyne.

A good man is bent all vnto mercy  
And gladly lendeth to such as haue nedē,  
As so; his talke he oþdreteth discretly  
So that his wordes vnto vertue do lede.

From hys place shal he never be moued  
But alway abyde both constante & sure,  
The remembraunce of the iuste & true harsched  
Shall for euer and euer stylle endure.

The righteous shalbe nothinge afrayde  
Of any eueltidinges whā they be brought/  
for

For hys hart on the Lord is wholy stayde  
Therow stronge faythe / that God therin  
hath wrought.

Yea his hart is so throughtly stablished  
That he wil not shrynke in no condicion  
Untyl he seeth hys desyre satisfied  
On hys enemies and their destruccion.

He disperseth abrode plenteously  
And geueth to the poore their nedē to sustain  
Remembred therfore continually  
Shal he be / & his prayse euer remayn.

The vngodlye seynge these thinges / shall  
ware woode  
Enashe with hys teeth / & consume away,  
Yet shal the vngodly with all his moode  
Shortely come to nought / perish & decay.

¶ Geue the glorie to GOD alone.